

弟子規

DI ZI GUI

幸福人生指歸
Guide to a Happy Life

淨宗學院翻譯
Translated by
Pure Land Learning College Assn., Inc.



Pure Land Books

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題獻

Dedication

這本書獻給我們敬愛的師父上人 淨空老和尚，恭祝他七十五歲生日。沒有他的教誨，我們永遠不知道做一個好學生好子女是做人的根本基礎。

This book is dedicated to our beloved and respected teacher, Master Chin Kung, on his seventy-fifth birthday. We are forever grateful, for without his teachings, we will never know that being a good student and child is the very foundation of our human existence.



真誠清淨平等正覺慈悲
看破放下自在隨緣念佛

In our practice, we strive to attain:

True Sincerity
towards others,

Purity Of Mind
within,

Equality
towards everything we see,

Proper Understanding
of life and the universe and,

Compassion
in helping others in a wise
unconditional way.



A Path to Ultimate Happiness

In attaining these, we will

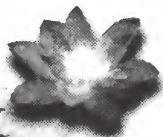
See Through
to the truth of impermanence,

Let Go
of all wandering thoughts and attachments,

Attain Freedom
of mind and spirit,

Accord with Conditions
go along with the situation, and

Be Mindful of Buddha Amitabha
follow his teachings, and
vow to reach the Western Pure Land.



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前言

孔子是一位偉大的老師與教育學家，對中國的文化有很深廣的影響。他的思想一直流傳和遠及到全世界的今天。他深信道德教育，品德和紀律是兒童基礎教育，從小就該落實在孩童日常生活中。不像現代的父母反對體罰，中國古時候作父母的感謝和鼓勵老師因子女不乖而責罰他們。古時候父母認為孩童必須先把自己的品行道德奠定好基礎，才能更進一步學習其它科目。沒有好的品行道德做基礎，學習其它的科目也是枉然。古人上學的目的在作聖作賢，為人民服務，不是為名聞利養。

千百年來這本小冊子曾是做學生應有的標準，也是一個幸福人生的指歸。依現代的標準似乎很嚴格，但是古人覺得孩童從小就該有紀律及品德修養，那是很重要的。如果沒有紀律和品德修養，孩子長大後不會有成就。譬如說，如果孩童從小就不懂得要孝順父母尊敬師長，長大後怎麼可能會尊守禮法？現在的家庭不是子女聽從父母，而是父母要聽從子女。老師怕教導及懲罰學生，因為怕違反法律保障下的兒童人權和被父母親控訴。

現代的人生逢亂世，人與人之間的關係，人與環境之間的關係，父母與子女之間的關係，夫婦之間的關係，君臣之間的關係已完全瓦解。父母不像父母，子女不像

opportunity to apologize in advance. It is also important to note that these standards were used in ancient China, at a time when society was centered on the male and only the male child was allowed to enter school. Therefore, all the pronouns used in the translation are of the male gender. For today's society, the standards apply equally to all children, male and female.

Pure Land Learning College Translation Group

Foreword

The Chinese culture has been deeply influenced by Confucius, a great Chinese teacher and educator. His influence extends throughout the world even today. Confucius believed that moral principles, virtues and discipline should be the very first lessons taught to a child, and that children need to practice them daily. Unlike modern-day parents who disapprove of physical punishment, ancient Chinese parents actually encouraged and thanked the teacher when their children were punished for misbehaving. It was most important to the ancient Chinese parents that their children learned moral principles and virtues first – before any other subjects, because without these as a foundation, the learning of all other subjects would be futile. In ancient China, the purpose of going to school and studying was to prepare for becoming saints and sages, not to pave the way for fame or making a profit.

Di Zi Gui, in English, means standards for being a good student and child. It is the guide to a happy life. For thousand of years, this book contained the recommended standards for students. Even though they seem stringent by today's standards, it is apparent that the people of that time felt it was important that the child should be well-disciplined and taught moral principles and virtues when still very young. They felt

that without strict discipline and moral standards, a child would amount to nothing. Not knowing what it meant to be dutiful to parents and respectful to teachers, a child would grow up not listening to or respecting anyone. Ironically today, many parents listen to the child instead of the other way around. Additionally, teachers are afraid to teach and discipline children because they are fearful of violating the children's legal rights and being sued by the parents.

Currently, we live in a tumultuous world where the relationships among people, between people and their environment, parents and children, husbands and wives, and employers and employees are disintegrating. Parents do not act like parents. Children do not act like children. Our minds are polluted and our family system is disintegrating, as evidenced by an ever-increasing divorce rate. Soon the planet Earth will no longer be fit for us to live on. We are fearful for our futures and the futures of our children. In reintroducing this book, we hope it will serve as reference material and provide guidance for parents and children. Thus, future generations will benefit from it and society and our world will be at peace.

All the footnotes have been added by our translators to help readers more easily understand the text. Chinese characters have extensive and profound meanings. If readers feel we have not yet fully explained the text, we take this

opportunity to apologize in advance. It is also important to note that these standards were used in ancient China, at a time when society was centered on the male and only the male child was allowed to enter school. Therefore, all the pronouns used in the translation are of the male gender. For today's society, the standards apply equally to all children, male and female.

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弟子規

總敘

- (1) 弟子規。聖人訓。首孝弟。次謹信。
汎愛眾。而親仁。有餘力。則學文。

入則孝

- (2) 父母呼。應勿緩。父母命。行勿懶。
父母教。須敬聽。父母責。須順承。
- (3) 冬則溫。夏則清。晨則省。昏則定。
出必告。反必面。居有常。業無變。
- (4) 事雖小。勿擅為。苟擅為。子道虧。
物雖小。勿私藏。苟私藏。親心傷。
- (5) 親所好。力為具。親所惡。謹為去。

- 身有傷。貽親憂。德有傷。貽親羞。
親愛我。孝何難。親憎我。孝方賢。
- (6) 親有過。諫使更。怡吾色。柔吾聲。
諫不入。悅復諫。號泣隨。撻無怨。
- (7) 親有疾。藥先嘗。晝夜侍。不離床。
喪三年。常悲咽。居處變。酒肉絕。
喪盡禮。祭盡誠。事死者。如事生。

出則弟

- (8) 兄道友。弟道恭。兄弟睦。孝在中。
財物輕。怨何生。言語忍。忿自泯。
- (9) 或飲食。或坐走。長者先。幼者後。
長呼人。即代叫。人不在。己即到。
- (10) 稱尊長。勿呼名。對尊長。勿見能。
路遇長。疾趨揖。長無言。退恭立。
騎下馬。乘下車。過猶待。百步餘。

- (11) 長者立。幼勿坐。長者坐。命乃坐。
尊長前。聲要低。低不聞。卻非宜。
進必趨。退必遲。問起對。視勿移。
- (12) 事諸父。如事父。事諸兄。如事兄。

謹

- (13) 朝起早。夜眠遲。老易至。惜此時。
晨必盥。兼漱口。便溺回。輒淨手。
- (14) 冠必正。紐必結。襪與履。俱緊切。
置冠服。有定位。勿亂頓。致污穢。
- (15) 衣貴潔。不貴華。上循分。下稱家。
對飲食。勿揀擇。食適可。勿過則。
年方少。勿飲酒。飲酒醉。最為醜。
- (16) 步從容。立端正。揖深圓。拜恭敬。
勿踐闕。勿跛倚。勿箕踞。勿搖髀。
- (17) 緩揭簾。勿有聲。寬轉彎。勿觸棱。

- 執虛器。如執盈。入虛室。如有人。
事勿忙。忙多錯。勿畏難。勿輕略。
門閭場。絕勿近。邪僻事。絕勿問。
- (18) 將入門。問孰存。將上堂。聲必揚。
人問誰。對以名。吾與我。不分明。
用人物。須明求。倘不問。即為偷。
借人物。及時還。後有急。借不難。

信

- (19) 凡出言。信為先。詐與妄。奚可焉。
話說多。不如少。惟其是。勿佞巧。
奸巧語。穢污詞。市井氣。切戒之。
- (20) 見未真。勿輕言。知未的。勿輕傳。
事非宜。勿輕諾。苟輕諾。進退錯。
凡道字。重且舒。勿急疾。勿模糊。
彼說長。此說短。不關己。莫閒管。

- (21) 見人善。即思齊。縱去遠。以漸躋。
見人惡。即內省。有則改。無加警。
- (22) 唯德學。唯才藝。不如人。當自礪。
若衣服。若飲食。不如人。勿生感。
- (23) 聞過怒。聞譽樂。損友來。益友卻。
聞譽恐。聞過欣。直諒士。漸相親。
- (24) 無心非。名為錯。有心非。名為惡。
過能改。歸於無。倘揜飾。增一事。

汎愛眾

- (25) 凡是人。皆須愛。天同覆。地同載。
- (26) 行高者。名自高。人所重。非貌高。
才大者。望自大。人所服。非言大。
- (27) 己有能。勿自私。人所能。勿輕營。
勿諂富。勿驕貧。勿厭故。勿喜新。
人不聞。勿事攬。人不安。勿話擾。

- (28) 人有短。切莫揭。人有私。切莫說。
道人善。即是善。人知之。愈思勉。
揚人惡。即是惡。疾之甚。禍且作。
善相勸。德皆建。過不規。道兩虧。
- (29) 凡取與。貴分曉。與宜多。取宜少。
將加人。先問己。己不欲。即速已。
恩欲報。怨欲忘。報怨短。報恩長。
- (30) 待婢僕。身貴端。雖貴端。慈而寬。
勢服人，心不然。理服人，方無言。

親仁

- (31) 同是人。類不齊。流俗眾。仁者希。
果仁者。人多畏。言不諱。色不媚。
能親仁。無限好。德日進。過日少。
不親仁。無限害。小人進。百事壞。

餘力學文

- (32) 不力行。但學文。長浮華。成何人。
但力行。不學文。任己見。昧理真。
- (33) 讀書法。有三到。心眼口。信皆要。
方讀此。勿慕彼。此未終。彼勿起。
寬為限。緊用功。工夫到。滯塞通。
心有疑。隨札記。就人問。求確義。
- (34) 房室清。牆壁淨。几案潔。筆硯正。
墨磨偏。心不端。字不敬。心先病。
列典籍。有定處。讀看畢，還原處。
雖有急。卷束齊。有缺壞。就補之。
非聖書。屏勿視。蔽聰明。壞心志。
勿自暴。勿自棄。聖與賢。可馴致。



DI ZI GUI

GUIDE TO A HAPPY LIFE

Outline

Di Zi Gui or *Standards for Being a Good Student and Child*¹ is a book that was taught by Chinese saints and sages of the ancient past. The book first teaches us how to be dutiful to our parents, and how to be respectful and loving to our siblings.² It then teaches us how to be

¹ Sourced from *Analects of Confucius*, Book I, Chapter 6. It was taught by Confucius, Mencius, and other Chinese saints and sages of the ancient past.

² “*Xiao*” and “*Ti*” have been the very foundation of Chinese culture for five thousand years. *Xiao* (孝) means to be dutiful to one’s parents with affection, and to understand the basic relationship of grandparents, parents and self. In ideogram form, *xiao* has two components – the top part of *xiao* is the top portion of the word *elder* (老) and the bottom part is the word *son* (子). Combined into one, it implies that the older generation and the younger generation are one: there should be no gap between them. In Buddhism, the meaning is further extended. Outside the family, the child should treat every male and female of the parents’ generation as if they were the child’s own father or mother. *Ti* (弟) means sincere fraternal love. Here the term refers to the principle and standard of conduct between brothers not only when they are at home but

cautious with all people, matters, and objects in our daily lives; how to be a trustworthy person; and to believe in the teachings of the ancient saints and sages.³

Furthermore, it teaches us to love all equally, and to be close to and learn from people of virtue and compassion. Only when we have accomplished all the above can we then study further and learn literature and art to improve the quality of our cultural and spiritual lives.

when they are away from home. In Buddhism, its meaning also extends to include conduct towards all older persons of any generation.

³ “To believe in the teachings of the ancient saints and sages” means to truly practice and put the teachings of the ancient saints and sages into effect.

Chapter 1

At Home, Be Dutiful to My Parents

When my parents call me, I will answer them right away. When they ask me to do something, I will do it quickly. When my parents instruct me, I will listen respectfully. When my parents reproach me, I will obey and accept their scolding. I will try hard to change and improve myself, to start anew.

In the winter, I will keep my parents warm; in the summer, I will keep my parents cool. I will always greet my parents in the morning to show them that I care. At night I will always make sure my parents rest well. Before going out, I must tell my parents where I am going, for parents are always concerned about their children. After returning home, I must go and see my parents to let them know I am back, so they do not worry about me. I will maintain a permanent place to stay and lead a routine life. I will persist in whatever I do and will not change my aspirations at will.

A matter might be trivial, but if it is wrong to do it or unfair to another person, I must not do it thinking it will bear

little or no consequence.⁴ If I do, I am not being a dutiful child because my parents would not want to see me doing things that are irrational or illegal. Even though an object might be small, I will not keep it a secret from my parents. If I do, I will hurt my parents' feelings.⁵

If whatever pleases my parents is fair and reasonable, I will try my best to attain it for them.⁶ If something displeases my parents, if within reason⁷ I will cautiously keep it away from them. When my body is hurt, my parents will be worried. If my virtues⁸ are compromised,

⁴ For example, in Buddhism, it is considered breaking the precept of not stealing if I borrow a piece of paper or take someone's pen without permission. It is considered breaking the precept of not killing if I kill an ant or mosquito. If I lie or talk about someone behind his or her back, I have broken the precept of not lying, etc.

⁵ Parents will be saddened by the actions of a child who behaves secretly. If he/she behaves in such a way when he/she is still young, then he/she will probably twist the law, obtain bribes, and be a curse to his/her country and his/her people when he/she grows up.

⁶ If what pleases my parents is illegitimate or unreasonable, I should tactfully dissuade my parents, and tell them the reasons that they should not have it.

⁷ I should lead my parents to proper views and understanding of things.

⁸ Virtues are standards and principles of one's conduct. In China a man's conduct is ruled by "*Wu Chang*" (五常) and "*Ba De*" (八德). *Wu Chang* are the five moral principles: kindheartedness(仁),

my parents will feel ashamed. When I have loving parents, it is not difficult to be dutiful to them. But if I can be dutiful to parents who hate me, only then will I meet the standards of the saints and sages for being a dutiful child.

When my parents do wrong, I will urge them to change. I will do it with a kind facial expression and a warm gentle voice. If they do not accept my advice, I will wait until they are in a happier mood before I attempt to dissuade them again, followed by crying, if necessary, to make them understand. If they end up whipping me⁹ I will not hold a grudge against them.

When my parents are ill, I will taste the medicine first before giving it to them.¹⁰ I will take care of them night

duties and obligations (義), proper etiquette (禮), wisdom (智), and trustworthiness (信). *Ba De* are the eight virtues: duty to parents (孝), respect for elders (悌), loyalty (忠), credibility (信), proper etiquette (禮), duties and obligations (義), a sense of honor (廉), and a sense of shame (恥).

⁹ In ancient China, when a child did not obey the parents, the parents were allowed to discipline the child. If a child refused to be disciplined, the parents had the right to ask the authorities to have the child executed.

¹⁰ Chinese people take herbal medicine prescribed by Chinese doctors. Herbs are boiled with water to make a liquid medicine.

and day and stay by their bedside. During the first three years of mourning after my parents have passed away, I will remember them with gratitude and feel sad often for not being able to repay them for their kindness in raising me. During this period I will arrange my home to reflect my grief and sorrow. I will also avoid festivities and indulgence in food and alcoholic drinks. I will observe proper etiquette¹¹ in arranging my parents' funerals. I will hold the memorial ceremony and commemorate my parents' anniversaries with utmost sincerity. I will serve my departed parents as if they were still alive¹².

Before giving such medicine to one's parents, a child should first taste it to ensure it is not too hot or too bitter.

¹¹ In ancient China, funeral etiquette was laid down by the emperor.

¹² When my parents are alive, I should treat them with love and respect. When they pass away, I should arrange their funerals with deepest sorrow. For all the subsequent commemorations and anniversaries held, I should show love and respect as if they were still alive.

Chapter 2

Standards for a Younger Brother When Away from Home¹³

If I am the older sibling, I will befriend the younger ones. If I am the younger sibling, I will respect and love the older ones. Only when I can maintain harmonious relationships with my siblings am I being dutiful to my parents.¹⁴ When I value my familial ties more than property and belongings, no resentment will come between me and my siblings. When I am careful with words and hold back hurtful comments, my feelings of anger naturally die out.

Whether I am drinking, eating, walking, or sitting, I will let the elders go first; the younger ones should follow. When an elder is asking for someone, I will get that person for him right away. If I cannot find that person, I will immediately report back, and put myself at the elder's service instead.

¹³ These standards also apply when the younger brother is at home.

¹⁴ Parents are happy when their children get along with each other. This is one way children can show they are dutiful to their parents.

When I address an elder, I should not call him by his given name.¹⁵ This is in accord with ancient Chinese etiquette. In front of an elder, I will never show off. If I meet an elder I know on the street, I will promptly clasp my hands and greet him with a bow. If he does not speak to me, I will step back and respectfully stand aside. Should I be riding a horse¹⁶ and spot an elder I know walking, I will dismount and pay respect to the elder. If I am riding in a carriage¹⁷, I will stop, get out of the carriage, and ask if I can give the elder a ride. If I meet an elder passing by, I will stand aside and wait respectfully. I will not leave until the elder disappears from my sight.

When an elder is standing, I will not sit. After an elder sits down, I sit only when I am told to do so. Before an

¹⁵ In ancient China, a male person had at least two names. The first name was the “given name”, which was given to him by his parents when he was born. A second name was given to him by his friends when he reached the age of 20, at a “Ceremony of the Hat” given in his honor to announce his coming-of-age. After that only his parents called him by his “given name”. Out of respect, everyone else, including the emperor, could only call him by his second name. The only exception was if he committed a crime. During sentencing, he would be called by his “given name”.

¹⁶ In ancient China, most people used horses or carriages as their means of transportation.

¹⁷ See footnote 16.

elder, I will speak softly. But if my voice is too low and hard to hear, it is not appropriate. When meeting an elder, I will walk briskly towards him; when leaving, I will not exit in haste. When answering a question, I will look at the person who is asking me the question.

I will serve my uncles as if I am serving my parents.¹⁸ I will treat my cousins as if they are my own siblings.¹⁹

¹⁸ See footnote 2.

¹⁹ See footnote 2.



Chapter 3

Be Cautious in My Daily Life

I will get up each morning before my parents; at night, I will go to bed only after my parents have gone to sleep. When I realize that time is passing me by and cannot be turned back, and that I am getting older year by year, I will especially treasure the present moment.²⁰ When I get up in the morning, I will wash my face and brush my teeth. After using the toilet, I will always wash my hands.

I must wear my hat straight,²¹ and make sure the hooks²² of my clothes are tied. My socks and shoes should also be worn neatly and correctly. I will always place my hat and clothes away in their proper places. I will not carelessly throw my clothes around, for that will get them dirty.

²⁰ There is an old Chinese proverb: "A unit of time is as precious as a unit of gold, but you cannot buy back one unit of time with one unit of gold." It means that time is really very precious, as no amount of money can buy time.

²¹ *Guan* "冠" means hat. In ancient China, when a male wore a hat, it meant he had attained the age of an adult.

²² In ancient China, in place of buttons, people used hooks. When dressed, hooks had to be tied.

It is more important that my clothes are clean, rather than how extravagant they are. I will wear only what is suitable for my station. At home, I will wear clothes according to my family traditions and customs. When it comes to eating and drinking, I will not pick and choose my food. I will only eat the right amount; I will not over-eat. I am still young, I must not drink alcohol. When I am drunk, my behavior will turn ugly.

I will always walk composed, with light and even steps. I will always stand up straight and tall. My bows will always be deep, with hands held in front and arms rounded. I will always pay my respect with reverence.²³ I will not step on doorsills or stand leaning on one leg. I will not sit with my legs apart or sprawled out. I will not rock the lower part of my body while standing or sitting down.

I will always lift the curtain slowly,²⁴ and quietly. I must leave myself ample space when I turn so I will not bump into a corner. I will hold empty containers carefully as if

²³ *Bai* “拜” means paying respect. In ancient China, people paid their respect to others by bowing, holding one hand over the other which is closed, or prostrating themselves on the ground.

²⁴ In ancient China, curtains were made of bamboo strips woven together. They were used to shelter a room from view.

they were full.²⁵ I will enter empty rooms as if they were occupied.²⁶ I will avoid doing things in a hurry, as doing things in haste will lead to many mistakes. I should not be afraid of difficult tasks, and I will not become careless when a job is too easy. I will keep away from rowdy places. I will not ask about things that are abnormal or unusual.

When I am about to enter a main entrance, I must first ask if someone is inside. Before entering a room, I must first make myself heard, so that those inside know someone is approaching. If someone asks who I am, I must give my name. To answer 'It is me' or 'Me' is not sufficient. Before borrowing things from others, I must ask for permission. If I do not ask, it is stealing. When borrowing things from others, I will return them promptly. Later, if I have an urgent need, I will not have a problem borrowing from them again.

²⁵ Even if a container is empty, out of reverence to things whether living or not, one should treat it with respect and handle it with care.

²⁶ In ancient China, a virtuous man always behaved properly, regardless of whether he was alone or with others.



Chapter 4

Be Trustworthy

When I speak, honesty is important. Deceitful words and lies must not be tolerated. Rather than talking too much, it is better to speak less. I will speak only the truth, I will not twist the facts. Cunning words, foul language, and philistine habits must be avoided at all costs.

What I have not seen with my own eyes, I will not readily tell to others. What I do not know for sure, I will not easily pass on to others. If I am asked to do something that is inappropriate or bad, I must not agree to it. If I do, I will be doubly wrong. I must speak clearly and to the point. I must not talk too fast or mumble. Some like to talk about the good points of others, while some like to talk about the faults of others. If it is none of my business, I will not get involved.

When I see others do good deeds, I must think about following their example. Even though my own achievements are still far behind those of others, I am getting closer. When I see others do wrong, I must immediately reflect upon myself. If I have made the same mistake, I will correct it. If not, I will take extra care

to not make the same mistake.

When my morals, conduct, knowledge, and skills seem not as good as those of others, I will encourage myself to be better. If the clothes I wear, and the food I eat and drink are not as good as that of others, I should not be concerned.

If criticism makes me angry and compliments make me happy, bad company will come my way and good friends will shy away. If I am uneasy about compliments and appreciative of criticism, then sincere, understanding, and virtuous people will gradually come close to me.

If any mistake I make is inadvertent, it is merely a mistake. If it is done on purpose, however, it is an evil act. If I correct my mistake and do not repeat it, I no longer own the mistake. If I try to cover it up, I will be doubly wrong.

Chapter 5

Love All Equally

Human beings, regardless of nationality, race, or religion – everyone – should be loved equally. We are all sheltered by the same sky and we all live on the same planet Earth.

A person of high ideals and morals is highly respected. What people value is not based on outside appearance. A person's outstanding abilities will naturally endow him with a good reputation. Admiration from others does not come from boasting or praising oneself.

If I am a very capable person, I should use my capabilities for the benefit of others. Other people's competence should never be slandered. I will not flatter the rich, or despise the poor. I will not ignore old friends, only taking delight in new ones. When a person is busy, I will not bother him with matters. When a person's mind is not at ease, I will not bother him with words.

If a person has a shortcoming, I will not expose it. If a person has a secret, I will not tell others. When people are being praised and approved of, they will be

encouraged to try even harder. Spreading rumors about the wrongdoings of others is a wrongdoing in itself. When the harm done has reached the extreme, misfortunes will surely follow. When I encourage another to do good, both of our virtues are built up. If I do not tell another of his faults, we are both wrong.

Whether I take or give, I need to know the difference between the two. It is better to give more and take less. What I ask others to do, I must first ask myself if I would be willing to do. If it is not something I would be willing to do, I will not ask others to do it. I must repay the kindness of others and let go of my resentments. I will spend less time holding grudges and more time paying back the kindness of others.

When I am directing maids and servants, I will act honorably and properly. I will also treat them kindly and generously. If I use my influence to make them submissive, their hearts will not be with me. If I can convince them with sound reasoning, they will have nothing to object to.

Chapter 6

Be Close to and Learn from People of Virtue and Compassion

We are all human, but we are not the same. Most of us are ordinary; only a very few have great virtues and high moral principles. A truly virtuous person is greatly respected by others. He will not be afraid to speak the truth and he will not fawn on others. If I can be close to and learn from people of great virtue and compassion, I will benefit immensely. My virtues will grow daily and my wrongdoings will lessen day by day. If I choose not to be close to and learn from people of great virtue, I will suffer a great loss. People without virtue will get close to me and nothing I attempt will succeed.



Chapter 7

After All the Above Are Accomplished, I Should Study Further and Learn Literature and Art to Improve My Cultural and Spiritual Life

If I do not actively practice what I have learned, but continue to study on the surface, even though my knowledge is increasing, it is only superficial. What kind of person will I be? If I do apply my knowledge diligently, but stop studying, I will only do things based on my own opinion, thinking it is correct. In fact, what I know is not the truth.

There are methods to study correctly. They involve concentration in three areas: my mind, my eyes, and my mouth. To believe in what I read is equally important. When I begin to read a book, I will not think about another. If I have not completed the book, I will not start another. I will give myself lots of time to study, and I will study hard. If I devote enough time and effort,²⁷ I will

²⁷ If I do not understand part of a book I am reading, I should read it again and again, even if for a thousand times. Its meaning will come to me in time.

thoroughly understand. If I have a question, I will make a note of it. I will ask the person who has the knowledge for the right answer.

I will keep my room neat, my walls uncluttered and clean, my desk tidy and my brush²⁸ and inkstone²⁹ properly placed. If my ink block³⁰ is ground unevenly, it shows I have a poor state of mind. When words are written carelessly, showing no respect, this shows my state of mind has not been well. My books³¹ should be classified, placed on the bookshelves, and in their proper places. After I finish reading a book, I will put it back where it belongs. Even if I am in a hurry, I still must neatly roll up and bind the open bamboo scroll³² I have been reading. All missing or damaged pages ought to be immediately

²⁸ “Brush” here means Chinese writing brush.

²⁹ “Inkstone” is a stone stand used for preparing the ink used in Chinese brush calligraphy.

³⁰ “Ink block” is a solid ink piece. A person grinds it with water against the inkstone to make ink for writing Chinese brush calligraphy.

³¹ Here the term “books” refers to books on laws, constitutions, and the organizational systems of a nation.

³² “Scroll”, or “*juan*” (卷), means a bamboo scroll. It is an ancient book, in the form of a scroll made of bamboo slips with knife-carved or painted Chinese characters. Such books were used before paper was invented.

repaired. If it is not a book on the teachings of the saints and sages, it should be discarded and not even looked at. Such books can block my intelligence and wisdom, and will undermine my aspirations and sense of direction. Neither be harsh on myself, nor give up on myself. To be a person of high ideals, moral standards and virtue is something we can all attain in time.



弟子規

DI ZI GUI GUIDE TO A HAPPY LIFE

幸福人生指歸

總敘 Outline 總綱領

弟子規 聖人訓 首孝弟 次謹信

*Di Zi Gui or Standards for Being a Good Student and Child*³³ is a book that was taught by Chinese saints and sages of the ancient past. The book first teaches us how to be dutiful to our parents, and how to be respectful and loving to our siblings.³⁴ It then teaches us how to be

³³ Sourced from *Analects of Confucius*, Book I, Chapter 6. It was taught by Confucius, Mencius, and other Chinese saints and sages of the ancient past. 摘自於《論語》——學而第一一篇第六章，是孔子，孟子以及其他中國古聖先賢所教導的。

³⁴ “Xiao” and “Ti” have been the very foundation of Chinese culture for five thousand years. Xiao (孝) means to be dutiful to one’s parents with affection, and to understand the basic relationship of grandparents, parents and self. In ideogram form, xiao has two components – the top part of xiao is the top portion of the word elder (老) and the bottom part is the word son (子).

cautious with all people, matters, and objects in our daily lives; how to be a trustworthy person; and to believe in the teachings of the ancient saints and sages.³⁵

《弟子規》是中國古聖先賢的教誨。首先它教導我們該怎麼孝順父母和尊重敬愛我們的兄弟姐妹。然後它教我們在

Combined into one, it implies that the older generation and the younger generation are one: there should be no gap between them. In Buddhism, the meaning is further extended. Outside the family, the child should treat every male and female of the parents' generation as if they were the child's own father or mother. *Ti* (弟) means sincere fraternal love. Here the term refers to the principle and standard of conduct between brothers not only when they are at home but when they are away from home. In Buddhism, its meaning also extends to include conduct towards all older persons of any generation. 孝、弟是中國五千年文化固有的基礎。“孝”是孝順。孝的概念是要瞭解祖父母、父母與自己的關係。把“孝”字分開來看，上面與“老”字相同，下面是一個“子”字；表示老一輩跟小一輩是同一體，不像現代人有代溝。佛法更深一步的教導我們平時在外，遇見與父母同輩的長者，要如同對待自己的父母一樣。“弟”是指兄弟姐妹之間彼此誠心的友愛。在此用來衡量做弟妹的在外對兄長應有的標準原則。同樣的在佛法，我們對待同輩的長者也要如同我們自己兄長一樣的敬愛。

³⁵ “To believe in the teachings of the ancient saints and sages” means to truly practice and put the teachings of the ancient saints and sages into effect. “信”是必須要落實古聖先賢在經典裡所教誨的，要做到才是真信。

日常生活中，對所有人、事、物，要如何保持小心謹慎，要我們做一個有信用的人，教我們要相信古聖先賢的教誨。

汎愛眾 而親仁 有餘力 則學文

Furthermore, it teaches us to love all equally, and to be close to and learn from people of virtue and compassion. Only when we have accomplished all the above can we then study further and learn literature and art to improve the quality of our cultural and spiritual lives.

接著它教導我們應該要平等的去愛護一切眾生，要親近仁慈、有德行的人，向他們學習。我們必須先把自己本份內的責任都做到了，如還有剩餘的時間和精力，才可以更進一步學習研究文學藝術，來提升自己的精神生活品質。

誠

Sincerity

敬

Respect

謙

Humility

和

Peace

淨古



入則孝

Chapter 1

At Home, Be Dutiful to My Parents

第一章 在家要孝順父母

父母呼 應勿緩 父母命 行勿懶

When my parents call me, I will answer them right away.
When they ask me to do something, I will do it quickly.

當父母在呼喚我，我要馬上回答他們。父母命令我做的事，我要趕快去做。

父母教 須敬聽 父母責 須順承

When my parents instruct me, I will listen respectfully.
When my parents reproach me, I will obey and accept their scolding. I will try hard to change and improve myself, to start anew.

對父母的教誨，我要恭敬的傾聽。對父母的指責，我要順從承受，並且還要努力的去改過自新。

冬則溫 夏則清 晨則省 昏則定

In the winter, I will keep my parents warm; in the summer,

I will keep my parents cool. I will always greet my parents in the morning to show them that I care. At night I will always make sure my parents rest well.

冬天我要讓父母的身體保持暖和，夏天能保持涼爽。每天早晨我要跟父母請安，表示我對父母的關懷，夜晚我要讓父母睡的安穩。

出必告 反必面 居有常 業無變

Before going out, I must tell my parents where I am going, for parents are always concerned about their children. After returning home, I must go and see my parents to let them know I am back, so they do not worry about me. I will maintain a permanent place to stay and lead a routine life. I will persist in whatever I do and will not change my aspirations at will.

出門前我應該先稟告父母，讓他們知道我會去那裡，因為父母時刻都在為子女們操心。回家後，我應該先拜見父母，讓他們知道我已回來了，好讓父母安心。居住的地方要固定，生活要有規律，做事要有恆心，不要隨意更改自己的志向。

事雖小 勿擅為 苟擅為 子道虧

A matter might be trivial, but if it is wrong to do it or unfair to another person, I must not do it thinking it will bear

little or no consequence.³⁶ If I do, I am not being a dutiful child because my parents would not want to see me doing things that are irrational or illegal.

雖然只是一件小事，如果不合情理，不要任意去做。如果做了，就是不孝，因為父母不會願意見到子女做不合情、理、法的事情。

物雖小 勿私藏 苟私藏 親心傷

Even though an object might be small, I will not keep it a secret from my parents. If I do, I will hurt my parents' feelings.³⁷

東西雖小，不要私自收藏。如果私自收藏東西，父母知道後，一定會感到很傷心的。

³⁶ For example, in Buddhism, it is considered breaking the precept of not stealing if I borrow a piece of paper or take someone's pen without permission. It is considered breaking the precept of not killing if I kill an ant or mosquito. If I lie or talk about someone behind his or her back, I have broken the precept of not lying, etc. 譬如在佛法，沒有經過同意拿別人紙、筆犯盜戒，殺螞蟻、蚊蟲犯殺戒，說謊、兩舌犯妄語戒等等。

³⁷ Parents will be saddened by the actions of a child who behaves secretly. If he/she behaves in such a way when he/she is still young, then he/she will probably twist the law, obtain bribes, and be a curse to his/her country and his/her people when he/she grows up. 父母感到悲傷，因為孩子從小就會私藏東西，將來長大後，可能就會做貪贓枉法、禍國殃民的事。

親所好 力為具 親所惡 謹為去

If whatever pleases my parents is fair and reasonable, I will try my best to attain it for them.³⁸ If something displeases my parents, if within reason³⁹ I will cautiously keep it away from them.

父母合情、合理、合法的愛好，我要盡力為他們準備好。在合理的範圍內，如果有人、事、物令父母感到厭惡，我也要盡可能謹慎的為他們除去。

身有傷 貽親憂 德有傷 貽親羞

When my body is hurt, my parents will be worried. If my virtues⁴⁰ are compromised, my parents will feel

³⁸ If what pleases my parents is illegitimate or unreasonable, I should tactfully dissuade my parents, and tell them the reasons that they should not have it. 不合情、理、法的愛好，要婉轉的勸導父母。

³⁹ I should lead my parents to proper views and understanding of things. 要誘導父母走向正知正見。

⁴⁰ Virtues are standards and principles of one's conduct. In China a man's conduct is ruled by "*Wu Chang*" (五常) and "*Ba De*" (八德). *Wu Chang* are the five moral principles: kindheartedness (仁), duties and obligations (義), proper etiquette (禮), wisdom (智), and trustworthiness (信). *Ba De* are the eight virtues: duty to parents (孝), respect for elders (悌), loyalty (忠), credibility (信), proper etiquette (禮), duties and obligations (義), a sense

ashamed.

如果我的身體受了傷，我的父母會擔憂。如果我的德行不好，我的父母會因此而感到羞愧。

親愛我 孝何難 親憎我 孝方賢

When I have loving parents, it is not difficult to be dutiful to them. But if I can be dutiful to parents who hate me, only then will I meet the standards of the saints and sages for being a dutiful child.

如我的父母親愛我，孝順父母並不困難。但是如我的父母憎厭我，我還是能一樣的孝敬他們，那才符合聖賢人行孝的標準。

親有過 諫使更 怡吾色 柔吾聲

When my parents do wrong, I will urge them to change. I will do it with a kind facial expression and a warm gentle voice.

父母有過失，要力勸他們更改。勸他們的時候，我們的表情要委婉，聲音要柔和。

of honor (廉), and a sense of shame (恥)。“德”是人的道德修養。德有五常八德。五常是仁、義、禮、智、信。八德是孝、悌、忠、信、禮、義、廉、恥。

諫不入 悅復諫 號泣隨 撻無怨

If they do not accept my advice, I will wait until they are in a happier mood before I attempt to dissuade them again, followed by crying, if necessary, to make them understand. If they end up whipping me⁴¹ I will not hold a grudge against them.

如父母不接受我們的勸告，我們可以等父母心情好一點的時候，再次的勸他們。如果父母還是不肯接受，我們可以接著用哭泣的方式使父母覺悟。即使因此被父母鞭打，我們心裡也絕不會起怨恨的心。

親有疾 藥先嘗 晝夜侍 不離床

When my parents are ill, I will taste the medicine first before giving it to them.⁴² I will take care of them night

⁴¹ In ancient China, when a child did not obey the parents, the parents were allowed to discipline the child. If a child refused to be disciplined, the parents had the right to ask the authorities to have the child executed. 中國的古法，如孩子不聽管教，父母有權懲罰他們，如果非常不聽話，有權要求官府把孩子處死。

⁴² Chinese people take herbal medicine prescribed by Chinese doctors. Herbs are boiled with water to make a liquid medicine. Before giving such medicine to one's parents, a child should first taste it to ensure it is not too hot or too bitter. 古時候的中國用草藥治病。把醫生開的藥方加水煮成藥湯。子女要先替父母試嘗藥的溫度與苦味，調理好後才端去給父母喝。

and day and stay by their bedside.

父母親生病了，所喝的湯藥，我們自己要先嘗過。我們早晚都要在父母的床旁細心的服侍他們。

喪三年 常悲咽 居處變 酒肉絕

During the first three years of mourning after my parents have passed away, I will remember them with gratitude and feel sad often for not being able to repay them for their kindness in raising me. During this period I will arrange my home to reflect my grief and sorrow. I will also avoid festivities and indulgence in food and alcoholic drinks.

替父母守喪的三年期間，我們應該要常惦記著父母養育之恩未報而感到悲傷哽咽。在這段期間內，家裡的佈置應該有哀泣的氣氛。我們應該要避免去遊樂場所、參加喜慶典禮或者是大吃大喝。

喪盡禮 祭盡誠 事死者 如事生

I will observe proper etiquette⁴³ in arranging my parents' funerals. I will hold the memorial ceremony and commemorate my parents' anniversaries with utmost sincerity. I will serve my departed parents as if they were

⁴³ In ancient China, funeral etiquette was laid down by the emperor. 喪禮在中國古時候是由皇帝制定的。

still alive⁴⁴

我們要依禮辦理父母的喪事，要用至誠的心祭祀父母。我們侍奉已過世的父母要如同父母在世時一樣。

⁴⁴ When my parents are alive, I should treat them with love and respect. When they pass away, I should arrange their funerals with deepest sorrow. For all the subsequent commemorations and anniversaries held, I should show love and respect as if they were still alive. 當我的父母在世時，我要敬愛他們。他們過世後，我要以沉痛的心籌備他們的喪事。往後每年祭祀父母，我都要以同樣敬愛的心紀念他們。

出則弟

Chapter 2

Standards for a Younger Brother When Away from Home⁴⁵

第二章 在外做弟弟 應有的標準原則

兄道友 弟道恭 兄弟睦 孝在中

If I am the older sibling, I will befriend the younger ones. If I am the younger sibling, I will respect and love the older ones. Only when I can maintain harmonious relationships with my siblings am I being dutiful to my parents.⁴⁶

爲人兄長要友愛自己的弟弟妹妹，弟弟妹妹應該要尊重敬愛自己的兄長。兄弟姐妹能和睦相處，就是在孝敬父母。

⁴⁵ These standards also apply to a younger brother when he is at home. 這也是做弟弟妹妹在家應有的標準原則。

⁴⁶ Parents are happy when their children get along with each other. This is one way children can show they are dutiful to their parents. 父母知道兒女能和睦相處一定會很高興，這也是兒女們盡孝道的一種方式。

財物輕 怨何生 言語忍 忿自泯

When I value my familial ties more than property and belongings, no resentment will come between me and my siblings. When I am careful with words and hold back hurtful comments, my feelings of anger naturally die out.

當兄弟姐妹懂得重視同胞的情義超過財物，彼此就不會爲了爭取財物而產生怨恨。如彼此說話都能謹慎、有耐心、能容忍，忿恨的心自然就熄滅了。

或飲食 或坐走 長者先 幼者後

Whether I am drinking, eating, walking, or sitting, I will let the elders go first; the younger ones should follow.

無論是吃、喝，還是在坐、在走，都應該要讓長者先，幼者跟隨在後。

長呼人 即代叫 人不在 己即到

When an elder is asking for someone, I will get that person for him right away. If I cannot find that person, I will immediately report back, and put myself at the elder's service instead.

如長者在叫喚人，要立即代長者去叫。如那人不在，自己要馬上回來向長者報告，並且要代替那人爲長者服務。

稱尊長 勿呼名 對尊長 勿見能

When I address an elder, I should not call him by his given name.⁴⁷ This is in accord with ancient Chinese etiquette. In front of an elder, I will never show off.

依中國古禮，稱呼尊長不可以稱他的名。在尊長前，不要賣弄自己的才能。

路遇長 疾趨揖 長無言 退恭立

If I meet an elder I know on the street, I will promptly clasp my hands and greet him with a bow. If he does not speak to me, I will step back and respectfully stand

⁴⁷ In ancient China, a male person had at least two names. The first name was the “given name”, which was given to him by his parents when he was born. A second name was given to him by his friends when he reached the age of 20, at a “Ceremony of the Hat” given in his honor to announce his coming-of-age. After that only his parents called him by his “given name”. Out of respect, everyone else, including the emperor, could only call him by his second name. The only exception was if he committed a crime. During sentencing, he would be called by his “given name”. 中國古時候男子有“名”、有“字”。“名”是指父母取的名。男子二十歲行【冠禮】，表示他已成人。朋友另外給他取個“字”就是“冠字”。以後只有父母才能稱他的“名”，其他人包括皇帝也只能稱他的“字”，這是對他的尊重。唯一的例外是當他犯罪，在判刑的時候可以直呼他的名。

aside.

在路上遇到我認識的長者，我應該要快速向前跟長者鞠躬敬禮。如果他不開口跟我說話，我應該恭敬的退立在一旁。

騎下馬 乘下車 過猶待 百步餘

Should I be riding a horse⁴⁸ and spot an elder I know walking, I will dismount and pay respect to the elder. If I am riding in a carriage⁴⁹, I will stop, get out of the carriage, and ask if I can give the elder a ride. If I meet an elder passing by, I will stand aside and wait respectfully. I will not leave until the elder disappears from my sight.

當我正騎在馬上，在路上遇到我認識的長者，我應該下馬跟長者致敬。如我是乘坐在馬車上，我就應該停住馬車後下車跟長者先致敬，然後請問長者是否能載他一程。在路上遇到我認識的長者經過，我應該要恭敬站立在一旁等候，等長者走遠見不到了，我才能離去。

長者立 幼勿坐 長者坐 命乃坐

When an elder is standing, I will not sit. After an elder

⁴⁸ In ancient China, most people used horses or carriages as their means of transportation. 中國古時候老百姓用馬或馬車作為交通工具。

⁴⁹ See footnote 48. 請參考註解 48。

sits down, I sit only when I am told to do so.

當尊長還站立著，我不可以坐下。要等長者坐下後，長者叫我坐，我才能坐。

尊長前 聲要低 低不聞 卻非宜

Before an elder, I will speak softly. But if my voice is too low and hard to hear, it is not appropriate.

在尊長前，說話聲音要低。如果太低，聽不清楚，也不適宜。

進必趨 退必遲 問起對 視勿移

When meeting an elder, I will walk briskly towards him; when leaving, I will not exit in haste. When answering a question, I will look at the person who is asking me the question.

會見尊長，要快步走到他面前；離開時，動作不要太倉促。回答長者問題時，眼睛要正視長者。

事諸父 如事父 事諸兄 如事兄

I will serve my uncles as if I am serving my parents.⁵⁰ I will treat my cousins as if they are my own siblings.⁵¹

⁵⁰ See footnote 34. 請參考註解 34。

⁵¹ See footnote 34. 請參考註解 34。

侍奉自己的伯叔或堂伯叔，要如同侍奉自己的父母一樣。
對待堂兄弟、表兄弟，也要如同對待自己的親兄弟一樣。

謹

Chapter 3 Be Cautious in My Daily Life

第三章 每日的生活行為 要小心謹慎

朝起早 夜眠遲 老易至 惜此時

I will get up each morning before my parents; at night, I will go to bed only after my parents have gone to sleep. When I realize that time is passing me by and cannot be turned back, and that I am getting older year by year, I will especially treasure the present moment.⁵²

每天早晨我要比父母起的早，夜晚要等父母睡後，我才去睡。當我覺察到時間一去不返，自己一年一年的變老，就該格外珍惜眼前的光陰。

⁵² There is an old Chinese proverb: "A unit of time is as precious as a unit of gold, but you cannot buy back one unit of time with one unit of gold." It means that time is really very precious, as no amount of money can buy time. 中國諺語說：「一寸光陰一寸金，寸金難買寸光陰」。意思是說時間非常珍貴，不是用金錢可以買到的。

晨必盥 兼漱口 便溺回 輒淨手

When I get up in the morning, I will wash my face and brush my teeth. After using the toilet, I will always wash my hands.

早晨起床後要先洗臉、刷牙。上完廁所，要馬上把手洗乾淨。

冠必正 鈕必結 襪與履 俱緊切

I must wear my hat straight,⁵³ and make sure the hooks⁵⁴ of my clothes are tied. My socks and shoes should also be worn neatly and correctly.

帽子一定要戴端正，衣服的鈕鉤要打好結，襪子和鞋子要穿整齊。

置冠服 有定位 勿亂頓 致污穢

I will always place my hat and clothes away in their proper places. I will not carelessly throw my clothes around, for that will get them dirty.

⁵³ *Guan* “冠” means hat. In ancient China, when a male wore a hat, it meant he had attained the age of an adult. “冠”是帽子。中國古時候男子頭上帶帽，表示他已成年。

⁵⁴ In ancient China, in place of buttons, people used hooks. When dressed, hooks had to be tied. 中國古人衣服用衣鉤，需要打結。

帽子和衣服要放在一個固定的地方，不要亂放，不然衣物會被弄髒。

衣貴潔 不貴華 上循分 下稱家

It is more important that my clothes are clean, rather than how extravagant they are. I will wear only what is suitable for my station. At home, I will wear clothes according to my family traditions and customs.

穿的衣服要乾淨，是否華麗並不重要。穿著要適合自己的身分和地位。在家的穿著也要合乎傳統和習慣。

對飲食 勿揀擇 食適可 勿過則

When it comes to eating and drinking, I will not pick and choose my food. I will only eat the right amount; I will not over-eat.

對飲料和食物，不要挑剔。吃的份量要適中，不要過飽。

年方少 勿飲酒 飲酒醉 最為醜

I am still young, I must not drink alcohol. When I am drunk, my behavior will turn ugly.

自己年紀還輕，不要學會喝酒。酒醉後的形象是非常醜陋的。

步從容 立端正 揖深圓 拜恭敬

I will always walk composed, with light and even steps. I will always stand up straight and tall. My bows will always be deep, with hands held in front and arms rounded. I will always pay my respect with reverence.⁵⁵

走路時，步伐要輕鬆、要穩重。站立時，身體要端莊、要正直。作揖時，身體要彎的深，手臂要圓。禮拜他人時，要恭敬。

勿踐闕 勿跛倚 勿箕踞 勿搖髀

I will not step on doorsills or stand leaning on one leg. I will not sit with my legs apart or sprawled out. I will not rock the lower part of my body while standing or sitting down.

腳不要踏門檻。站立時，身體不要歪靠在一隻腳。坐時兩腿不要叉開或伸展。不要搖動身體的下部。

⁵⁵ *Bai* “拜” means paying respect. In ancient China, people paid their respect to others by bowing, holding one hand over the other which is closed, or prostrating themselves on the ground. “拜”是禮敬。中國古時候屈身、拱手、下跪、以頭叩地等禮節都稱為拜。

緩揭簾 勿有聲 寬轉彎 勿觸棱

I will always lift the curtain slowly,⁵⁶ and quietly. I must leave myself ample space when I turn so I will not bump into a corner.

掀開門簾的時候要緩慢，不要出聲音。轉彎的時候要給自己足夠的空間，不要去碰觸到棱角。

執虛器 如執盈 入虛室 如有人

I will hold empty containers carefully as if they were full.⁵⁷ I will enter empty rooms as if they were occupied.⁵⁸

手握著空的容器，要如同滿的時候一樣小心謹慎。進入一個空的房間，要如同進入一個有人在的房間一樣。

⁵⁶ In ancient China, curtains were made of bamboo strips woven together. They were used to shelter a room from view. 古時候“簾”是用切細的竹子編成的，掛在屋內可遮蔽房間。

⁵⁷ Even if a container is empty, out of reverence to things whether living or not, one should treat it with respect and handle it with care. 雖然容器是空的，也要珍惜它。對所有一切眾生，都要懂得愛惜。

⁵⁸ In ancient China, a virtuous man always behaved properly, regardless of whether he was alone or with others. 君子絕不會因有人或無人在房間而改變他的行為、舉止和態度。

事勿忙 忙多錯 勿畏難 勿輕略

I will avoid doing things in a hurry, as doing things in haste will lead to many mistakes. I should not be afraid of difficult tasks, and I will not become careless when a job is too easy.

做事不要匆忙，做事太匆忙容易導致許多錯誤。不要怕擔任艱難的工作，但也不要以為工作很容易，就輕視它，草率的去做。

門鬧場 絕勿近 邪僻事 絕勿問

I will keep away from rowdy places. I will not ask about things that are abnormal or unusual.

避免去鬥爭或胡鬧的場所，絕不過問邪惡或不正常的事情。

將入門 問孰存 將上堂 聲必揚

When I am about to enter a main entrance, I must first ask if someone is inside. Before entering a room, I must first make myself heard, so that those inside know someone is approaching.

進入房子大門以前，要先問房裡是否有人在。進入房間以前，一定要先把聲音提高，讓別人知道有人將要進來了。

人問誰 對以名 吾與我 不分明

If someone asks who I am, I must give my name. To answer 'It is me' or 'Me' is not sufficient.

若是有人問是誰，告訴他自己的名字。回答【是我】，別人還是不能確認我是誰。

用人物 須明求 倘不問 即為偷

Before borrowing things from others, I must ask for permission. If I do not ask, it is stealing.

借用別人的物品，必須先得到別人的許可才可以拿來使用。如果事先沒有問就拿來用，那就是在偷竊。

借人物 及時還 後有急 借不難

When borrowing things from others, I will return them promptly. Later, if I have an urgent need, I will not have a problem borrowing from them again.

借用別人的物品，要按時歸還給別人。以後如有急需，再借就不會有困難。



信

Chapter 4 Be Trustworthy

第四章 要做一個 值得別人信賴的人

凡出言 信為先 詐與妄 奚可焉

When I speak, honesty is important. Deceitful words and lies must not be tolerated.

只要我開口說話，就要講信用。怎麼可以用欺騙的言語或者是打妄語呢？

話說多 不如少 惟其是 勿佞巧

Rather than talking too much, it is better to speak less. I will speak only the truth, I will not twist the facts.

話說太多，不如少說幾句，要說真話，不要歪曲事實。

奸巧語 穢污詞 市井氣 切戒之

Cunning words, foul language, and philistine habits must be avoided at all costs.

奸詐狡猾的言語，骯髒醜惡的言詞以及市井小人不良的習氣一定要戒除。

見未真 勿輕言 知未的 勿輕傳

What I have not seen with my own eyes, I will not readily tell to others. What I do not know for sure, I will not easily pass on to others.

如果不是自己親眼所見，不要輕易的去告訴別人。尚未肯定過的事實，不要輕易的傳說給別人聽。

事非宜 勿輕諾 苟輕諾 進退錯

If I am asked to do something that is inappropriate or bad, I must not agree to it. If I do, I will be doubly wrong.

如果不是件好事，不要輕易的承諾，不然無論我做還是不做，我都錯了。

凡道字 重且舒 勿急疾 勿模糊

I must speak clearly and to the point. I must not talk too fast or mumble.

只要說話，就該有重點，要說的舒暢，不要說的太快，也不要說的模糊不清。

彼說長 此說短 不關己 莫閒管

Some like to talk about the good points of others, while some like to talk about the faults of others. If it is none of my business, I will not get involved.

別人的說長道短，如與自己無關，就不要去多管。

見人善 即思齊 縱去遠 以漸躋

When I see others do good deeds, I must think about following their example. Even though my own achievements are still far behind those of others, I am getting closer.

見到別人行善，要馬上想到向他們看齊。即使現在跟他們相距還差的很遠，我已經開始慢慢的跟上了。

見人惡 即內省 有則改 無加警

When I see others do wrong, I must immediately reflect upon myself. If I have made the same mistake, I will correct it. If not, I will take extra care to not make the same mistake.

見到別人造惡，自己要即時反省。如果我犯有同樣的過失，要馬上把它改正。如果沒有，我要更加以警惕自己不要去犯。

唯德學 唯才藝 不如人 當自礪

When my morals, conduct, knowledge, and skills seem not as good as those of others, I will encourage myself to be better.

唯有當我自己的道德、品行、學問和才能、技藝不如別人，我該勉勵自己努力的去改進。

若衣服 若飲食 不如人 勿生感

If the clothes I wear, and the food I eat and drink are not as good as that of others, I should not be concerned.

如果只是自己的衣服和飲食不如人，不要爲此而憂惑感到慚愧。

聞過怒 聞譽樂 損友來 益友卻

If criticism makes me angry and compliments make me happy, bad company will come my way and good friends will shy away.

如我聽到別人批評，就會生氣；聽到別人讚美，就會感到高興；壞朋友會接踵而來，好朋友會遠離我而去。

聞譽恐 聞過欣 直諒士 漸相親

If I am uneasy about compliments and appreciative of criticism, then sincere, understanding, and virtuous people will gradually come close to me.

如我聽到別人讚嘆，就起恐慌；聽到別人批評，反而感到高興；有誠信又能諒解我的道德人士，才會逐漸願意與我親近。

無心非 名為錯 有心非 名為惡

If any mistake I make is inadvertent, it is merely a mistake. If it is done on purpose, however, it is an evil act.

如果自己無意犯了過失，那只是一個錯誤。如果是有意，那就是在造惡。

過能改 歸於無 倘掩飾 增一辜

If I correct my mistake and do not repeat it, I no longer own the mistake. If I try to cover it up, I will be doubly wrong.

如果自己能把過失改正不再造，就不再有過失。如果自己犯了過失不承認，還想去掩飾它，那就是錯上加錯。

愛
Love

汎愛眾

Chapter 5 Love All Equally

第五章 平等的愛護一切眾生

凡是人 皆須愛 天同覆 地同載

Human beings, regardless of nationality, race, or religion – everyone – should be loved equally. We are all sheltered by the same sky and we all live on the same planet Earth.

只要是人，不分國家、種族、宗教，都應該要平等的愛護。我們被同一個天空庇護著，我們同住了一個地球上。

行高者 名自高 人所重 非貌高

A person of high ideals and morals is highly respected. What people value is not based on outside appearance.

有崇高理想及道德水準的人，名望自然就高。人們所重視的，並非在一個人的外表。

才大者 望自大 人所服 非言大

A person's outstanding abilities will naturally endow him

with a good reputation. Admiration from others does not come from boasting or praising oneself.

才能出眾的人，名望自然大。人們所服從的，絕非因為一個人會說大話。

己有能 勿自私 人所能 勿輕訾

If I am a very capable person, I should use my capabilities for the benefit of others. Other people's competence should never be slandered.

如果自己有能力有才幹，不要把自己的能力才幹用作享受，要服務於大眾。對別人的能力才幹，不要輕易的毀謗。

勿諂富 勿驕貧 勿厭故 勿喜新

I will not flatter the rich, or despise the poor. I will not ignore old friends, only taking delight in new ones.

不要諂媚有財富的人，不要瞧不起貧苦的人。不要厭棄舊朋友，只喜歡新交的朋友。

人不閑 勿事攪 人不安 勿話擾

When a person is busy, I will not bother him with matters. When a person's mind is not at ease, I will not bother him with words.

當別人正在忙，不要用事去打攪他。當別人的心正感到不

安，不要用話去打擾他。

人有短 切莫揭 人有私 切莫說

If a person has a shortcoming, I will not expose it. If a person has a secret, I will not tell others.

別人的缺點和短處，不要故意去揭穿它。別人的私事和祕密，不要去說給別人聽。

道人善 即是善 人知之 愈思勉

Praising the goodness of others is a good deed in itself. When people are being praised and approved of, they will be encouraged to try even harder.

稱讚別人善，是一件善行。當別人知道自己被受肯定，就會愈加勉勵自己要更加精進。

揚人惡 即是惡 疾之甚 禍且作

Spreading rumors about the wrongdoings of others is a wrongdoing in itself. When the harm done has reached the extreme, misfortunes will surely follow.

宣揚別人惡，是件惡事。做多了，當傷害達到了極處，災禍就跟著降臨了。

善相勸 德皆建 過不規 道兩虧

When I encourage another to do good, both of our virtues are built up. If I do not tell another of his faults, we are both wrong.

如我們能互相勸勉向善，彼此的德行都會因此而建立。如朋友有過失，我不告訴他，我們雙方都是錯的。

凡取與 貴分曉 與宜多 取宜少

Whether I take or give, I need to know the difference between the two. It is better to give more and take less.

無論是“拿”還是“給”，要知道它們有什麼不同。給的要多，拿的要少。

將加人 先問己 己不欲 即速已

What I ask others to do, I must first ask myself if I would be willing to do. If it is not something I would be willing to do, I will not ask others to do it.

我要求別人做的事，要先問自己願不願意做。自己不願意做的事，不要要求別人去做。

恩欲報 怨欲忘 報怨短 報恩長

I must repay the kindness of others and let go of my resentments. I will spend less time holding grudges and

more time paying back the kindness of others.

別人給我的恩惠，我一定要報答。我對別人的怨恨，一定要忘記。我報怨的時間要越短越好，想報答別人恩惠的心要長遠。

待婢僕 身貴端 雖貴端 慈而寬

When I am directing maids and servants, I will act honorably and properly. I will also treat them kindly and generously.

對待侍女和僕人，自己要端莊有禮。雖然自己的端莊有禮很重要，待他們要慈祥、要寬厚。

勢服人 心不然 理服人 方無言

If I use my influence to make them submissive, their hearts will not be with me. If I can convince them with sound reasoning, they will have nothing to object to.

如果自己利用權勢使他們服從，他們心裡會不以為然。如果我能以理來勸服他們，他們才會無話可說。



親仁

Chapter 6

Be Close to and Learn from People of Virtue and Compassion

第六章 親近仁慈以及 有德行的人向他們學習

同是人 類不齊 流俗眾 仁者希

We are all human, but we are not the same. Most of us are ordinary; only a very few have great virtues and high moral principles.

我們雖然都是人，但不同類。大多數人都很平凡，唯有極少數的人，有至大至善的品行道德。

果仁者 人多畏 言不諱 色不媚

A truly virtuous person is greatly respected by others. He will not be afraid to speak the truth and he will not fawn on others.

果真是一位有品德的人，人們會很敬畏他。他不怕說真話，也不會去奉承或討好別人。

能親仁 無限好 德日進 過日少

If I can be close to and learn from people of great virtue and compassion, I will benefit immensely. My virtues will grow daily and my wrongdoings will lessen day by day.

如果我能親近又能跟隨一位有德行的人學習，我能得到無限的好處。我的德行日日會有進步，過失天天會減少。

不親仁 無限害 小人進 百事壞

If I choose not to be close to and learn from people of great virtue, I will suffer a great loss. People without virtue will get close to me and nothing I attempt will succeed.

如果我不肯親近又不肯跟有德行的人學習，我的損失是很大的。沒有德行的小人，會跟我越來越接近，到時無論我做什麼事都不會成功。

餘力 學文

Chapter 7

After All the Above Are Accomplished,
I Should Study Further and Learn
Literature and Art to Improve
My Cultural and Spiritual Life

第七章 當本份的事情做好了 再學習研究文學藝術 來提升自己的精神生活品質

不力行 但學文 長浮華 成何人

If I do not actively practice what I have learned, but continue to study on the surface, even though my knowledge is increasing, it is only superficial. What kind of person will I be?

如果我不積極去落實自己所學，只是在表面上作功夫，繼續不斷的學文，那只能使我浮而不實。我將會成為一個什麼樣的人呢？

但力行 不學文 任己見 昧理真

If I do apply my knowledge diligently, but stop studying, I will only do things based on my own opinion, thinking it is correct. In fact, what I know is not the truth.

但是如果我積極去落實自己所學，卻不肯再繼續深造，任憑自己的見解，信以為真，其實我對事實的真相還是並不明瞭。

讀書法 有三到 心眼口 信皆要

There are methods to study correctly. They involve concentration in three areas: my mind, my eyes, and my mouth. To believe in what I read is equally important.

讀書的方法，必須把注意力集中到三點：到心、到眼、到口。對聖賢人的教誨，要相信、要照著去做，這都是很重要的。

方讀此 勿慕彼 此未終 彼勿起

When I begin to read a book, I will not think about another. If I have not completed the book, I will not start another.

剛開始讀一本書，心裡不要去想著另一本書。這本書還沒讀完，不要開始讀另一本書。

寬為限 緊用功 工夫到 滯塞通

I will give myself lots of time to study, and I will study hard. If I devote enough time and effort,⁵⁹ I will thoroughly understand.

要給自己寬裕的時間讀書，要加緊用功。當自己的工夫成熟了，自然一切都明瞭。

心有疑 隨札記 就人問 求確義

If I have a question, I will make a note of it. I will ask the person who has the knowledge for the right answer.

心裡如有疑問，要隨手把它記錄下來，向有學問的人請教，為的是要求取一個正確的解答。

房室清 牆壁淨 几案潔 筆硯正

I will keep my room neat, my walls uncluttered and clean, my desk tidy and my brush⁶⁰ and inkstone⁶¹ properly

⁵⁹ If I do not understand part of a book I am reading, I should read it again and again, even if for a thousand times. Its meaning will come to me in time. 古人說：「讀書千遍其義自見」。意思是說，讀書如有不明白的地方，要多念幾遍，念多了它的意思自然就懂了。

⁶⁰ “Brush” here means Chinese writing brush. “筆”，指中國人寫字用的毛筆。

placed.

房間要保持整齊清潔，牆壁要保持乾淨，自己的書桌要保持整潔，毛筆硯台要放端正。

墨磨偏 心不端 字不敬 心先病

If my ink block⁶² is ground unevenly, it shows I have a poor state of mind. When words are written carelessly, showing no respect, this shows my state of mind has not been well.

墨條如果被磨的偏向一邊，就會顯示出自己的心不端正。如字寫的潦草不恭敬，就會表示自己的心地不正常。

列典籍 有定處 讀看畢 還原處

My books⁶³ should be classified, placed on the bookshelves, and in their proper places. After I finish

⁶¹ “Inkstone” is a stone stand used for preparing the ink used in Chinese brush calligraphy. “硯”是硯台，拿來磨墨用的文具，多數都是石做的。

⁶² “Ink block” is a solid ink piece. A person grinds it with water against the inkstone to make ink for writing Chinese brush calligraphy. “墨”是指墨條，加水在硯台上磨成墨汁，寫毛筆字時所用。

⁶³ Here the term “books” refers to books on laws, constitutions, and the organizational systems of a nation. 法典章制之類的書籍。

reading a book, I will put it back where it belongs.

書籍歸類後，要按次序排放在書廚或書架上，要有它們固定的位置。書讀看完畢後，要放還原處。

雖有急 卷束齊 有缺壞 就補之

Even if I am in a hurry, I still must neatly roll up and bind the open bamboo scroll⁶⁴ I have been reading. All missing or damaged pages ought to be immediately repaired.

雖然有急事，打開的書卷還是要捲起來捆綁整齊。見到有殘缺損壞的地方，要馬上把它修補好。

非聖書 屏勿視 蔽聰明 壞心志

If it is not a book on the teachings of the saints and sages, it should be discarded and not even looked at. Such books can block my intelligence and wisdom, and will undermine my aspirations and sense of direction.

如果不是聖賢的書籍，要丟掉一律不看。這一類書籍會閉

⁶⁴ “Scroll”, or “juan” (卷), means a bamboo scroll. It is an ancient book, in the form of a scroll made of bamboo slips with knife-carved or painted Chinese characters. Such books were used before paper was invented. “卷”是指竹簡。發明紙以前，古人拿竹子削片，用尖刀在上面刻字或用漆寫字。

塞自己的聰明智慧，敗壞自己的心志趣向。

勿自暴 勿自棄 聖與賢 可馴致

Neither be harsh on myself, nor give up on myself. To be a person of high ideals, moral standards and virtue is something we can all attain in time.

我們要愛惜自己，不要甘於墮落。只要肯真幹，成聖成賢是人人漸漸都可以做到的。

弟子規

(淨空法師分段)

弟子規 (七事 113 則)

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二	弟	(13 則)	2
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一 孝（入則孝） （24 則）

1. 父母呼。應勿緩。
2. 父母命。須奉行。
3. 父母教。須敬聽。
4. 父母責。須順承。
5. 冬則溫。
6. 夏則清。
7. 晨則省。
8. 昏則定。
9. 出必告。
10. 反必面。
11. 居有常。
12. 業無變。
13. 事雖小。勿擅為。苟擅為。子道虧。
14. 物雖小。勿私藏。苟私藏。親心傷。
15. 親所好。力為具。
16. 親所惡。謹為去。
17. 身有傷。貽親憂。
18. 德有傷。貽親羞。
19. 親愛我。孝何難。
20. 親憎我。孝方賢。
21. 親有過。諫使更。怡吾色。柔吾聲。
諫不入。悅復諫。號泣隨。撻無怨。
22. 親有疾。藥先嘗。晝夜侍。不離床。
23. 喪三年。常悲咽。居處變。酒肉絕。
24. 喪盡禮。祭盡誠。事死者。如事生。

二 弟（出則弟） （13 則）

1. 兄道友。弟道恭。兄弟睦。孝在中。
2. 財物輕。怨何生。
3. 言語忍。忿自泯。
4. 或飲食。或坐走。長者先。幼者後。
5. 長呼人。即代叫。人不在。己即到。
6. 稱尊長。勿呼名。
7. 對尊長。勿見能。
8. 路遇長。疾趨揖。長無言。退恭立。
9. 騎下馬。乘下車。過猶待。百步餘。
10. 長者立。幼勿坐。長者坐。命乃坐。
11. 尊長前。聲要低。低不聞。卻非宜。
12. 進必趨。退必遲。問起對。視勿移。
13. 事諸父。如事父。事諸兄。如事兄。

三 謹 （24 則）

1. 朝起早。夜眠遲。老易至。惜此時。
2. 晨必盥。兼漱口。
3. 便溺回。輒淨手。
4. 冠必正。紐必結。襪與履。俱緊切。
5. 置冠服。有定位。勿亂頓。致汙穢。
6. 衣貴潔。不貴華。上循分。下稱家。
7. 對飲食。勿揀擇。食適可。勿過則。
8. 年方少。勿飲酒。飲酒醉。最為醜。
9. 步從容。立端正。
10. 揖深圓。拜恭敬。

11. 勿踐閭。勿跛倚。勿箕踞。勿搖髀。
12. 緩揭簾。勿有聲。
13. 寬轉彎。勿觸棱。
14. 執虛器。如執盈。
15. 入虛室。如有人。
16. 事勿忙。忙多錯。
17. 勿畏難。勿輕略。
18. 鬥鬧場。絕勿近。
19. 邪僻事。絕勿問。
20. 將入門。問孰存。
21. 將上堂。聲必揚。
22. 人問誰。對以名。吾與我。不分明。
23. 用人物。須明求。倘不問。即為偷。
24. 借人物。及時還。後有急。借不難。

四 信 (15 則)

1. 凡出言。信為先。詐與妄。奚可焉。
2. 話說多。不如少。惟其是。勿佞巧。
3. 奸巧語。穢汙詞。市井氣。切戒之。
4. 見未真。勿輕言。知未的。勿輕傳。
5. 事非宜。勿輕諾。苟輕諾。進退錯。
6. 凡道字。重且舒。勿急疾。勿模糊。
7. 彼說長。此說短。不關己。莫閒管。
8. 見人善。即思齊。縱去遠。以漸躋。
9. 見人惡。即內省。有則改。無加警。
10. 唯德學。唯才藝。不如人。當自礪。

11. 若衣服。若飲食。不如人。勿生感。
12. 聞過怒。聞譽樂。損友來。益友卻。
13. 聞譽恐。聞過欣。直諒士。漸相親。
14. 無心非。名為錯。有心非。名為惡。
15. 過能改。歸於無。倘揜飾。增一辜。

五 泛愛眾 (21 則)

1. 凡是人。皆須愛。天同覆。地同載。
2. 行高者。名自高。人所重。非貌高。
3. 才大者。望自大。人所服。非言大。
4. 己有能。勿自私。人所能。勿輕訾。
5. 勿諂富。
6. 勿驕貧。
7. 勿厭故。
8. 勿喜新。
9. 人不閒。勿事攪。
10. 人不安。勿話擾。
11. 人有短。切莫揭。
12. 人有私。切莫說。
13. 道人善。即是善。人知之。愈思勉。
14. 揚人惡。即是惡。疾之甚。禍且作。
15. 善相勸。德皆建。
16. 過不規。道兩虧。
17. 凡取與。貴分曉。與宜多。取宜少。
18. 將加人。先問己。己不欲。即速止。
19. 恩欲報。怨欲忘。報怨短。報恩長。

20. 待婢僕。身貴端。雖貴端。慈而寬。
21. 勢服人。心不然。理服人。方無言。

六 親仁 (4 則)

1. 同是人。類不齊。流俗眾。仁者希。
2. 果仁者。人多畏。言不諱。色不媚。
3. 能親仁。無限好。德日進。過日少。
4. 不親仁。無限害。小人進。百事壞。

七 學文 (餘力學文) (12 則)

1. 不力行。但學文。長浮華。成何人。
2. 但力行。不學文。任己見。昧理真。
3. 讀書法。有三到。心眼口。信皆要。
4. 方讀此。勿慕彼。此未終。彼勿起。
5. 寬為限。緊用功。工夫到。滯塞通。
6. 心有疑。隨札記。就人問。求確義。
7. 房室清。牆壁淨。几案潔。筆硯正。
8. 墨磨偏。心不端。字不敬。心先病。
9. 列典籍。有定處。讀看畢。還原處。
10. 雖有急。卷束齊。
11. 有缺壞。就補之。
12. 非聖書。屏勿視。蔽聰明。壞心志。

八 結勸

勿自暴。勿自棄。聖與賢。可馴致。

弟子規精華

(淨空學)

1. 父母命。須奉行。
2. 父母教。須敬聽。
3. 父母責。須順承。
4. 親所好。力為具。
5. 親所惡。謹為去。
6. 身有傷。貽親憂。
7. 德有傷。貽親羞。
8. 親愛我。孝何難。
9. 親憎我。孝方賢。
10. 親有過。諫使更。怡吾色。柔吾聲。
諫不入。悅復諫。號泣隨。撻無怨。
11. 喪盡禮。祭盡誠。事死者。如事生。
12. 兄道友。弟道恭。兄弟睦。孝在中。
13. 財物輕。怨何生。
14. 言語忍。忿自泯。
15. 稱尊長。勿呼名。
16. 對尊長。勿見能。
17. 尊長前。聲要低。
18. 進必趨。退必遲。
19. 事諸父。如事父。事諸兄。如事兄。
20. 朝起早。夜眠遲。老易至。惜此時。

21. 衣貴潔。不貴華。
22. 上循分。下稱家。
23. 步從容。立端正。
24. 揖深圓。拜恭敬。
25. 緩揭簾。勿有聲。
26. 寬轉彎。勿觸棱。
27. 執虛器。如執盈。
28. 入虛室。如有人。
29. 事勿忙。忙多錯。
30. 勿畏難。勿輕略。
31. 鬥鬧場。絕勿近。
32. 邪僻事。絕勿問。
33. 凡出言。信為先。詐與妄。奚可焉。
34. 話說多。不如少。惟其是。勿佞巧。
35. 奸巧語。穢汙詞。市井氣。切戒之。
36. 見未真。勿輕言。知未的。勿輕傳。
37. 見人善。即思齊。縱去遠。以漸躋。
38. 見人惡。即內省。有則改。無加警。
39. 唯德學。唯才藝。不如人。當自礪。
40. 聞過怒。聞譽樂。損友來。益友卻。
41. 聞譽恐。聞過欣。直諒士。漸相親。
42. 無心非。名為錯。有心非。名為惡。
43. 過能改。歸於無。倘揜飾。增一辜。

44. 凡是人。皆須愛。天同覆。地同載。
45. 己有能。勿自私。人所能。勿輕訾。
46. 勿諂富。
47. 勿驕貧。
48. 勿厭故。
49. 勿喜新。
50. 人有短。切莫揭。
51. 人有私。切莫說。
52. 道人善。即是善。人知之。愈思勉。
53. 揚人惡。即是惡。疾之甚。禍且作。
54. 善相勸。德皆建。
55. 過不規。道兩虧。
56. 凡取與。貴分曉。與宜多。取宜少。
57. 將加人。先問己。己不欲。即速止。
58. 恩欲報。怨欲忘。報怨短。報恩長。
59. 待婢僕。身貴端。雖貴端。慈而寬。
60. 勢服人。心不然。理服人。方無言。
61. 同是人。類不齊。流俗眾。仁者希。
62. 果仁者。人多畏。言不諱。色不媚。
63. 能親仁。無限好。德日進。過日少。
64. 不親仁。無限害。小人進。百事壞。
65. 讀書法。有三到。心眼口。信皆要。
66. 方讀此。勿慕彼。此未終。彼勿起。

67. 寬為限。緊用功。工夫到。滯塞通。
68. 心有疑。隨札記。就人問。求確義。
69. 非聖書。屏勿視。蔽聰明。壞心志。
70. 勿自暴。勿自棄。聖與賢。可馴致。

佛所行處	國邑丘聚	靡不蒙化	天下和順
日月清明	風雨以時	災厲不起	國豐民安
兵戈無用	崇德興仁	務修禮讓	國無盜賊
無有怨枉	強不陵弱	各得其所	

摘自於佛說大乘無量壽莊嚴清淨平等覺經

'Wherever the Buddha's teachings are taught and practiced, either in countries, cities, countrysides or gatherings, all will change for the better. The world will be in peace and harmony. The sun and moon will shine clear and bright. Wind and rain will appear accordingly. There will be no disaster, only prosperity and stability. There will be no conflicts or wars. All will uphold their morality, be kindhearted and civil to each other. There will be no theft or injustice. The strong will not dominate nor take advantage of the weak. All will receive their fair share...'

Excerpt from *The Infinite Life Sutra*



迴向偈

願以此功德 莊嚴佛淨土
上報四重恩 下濟三途苦
若有見聞者 悉發菩提心
盡此一報身 同生極樂國

南無阿彌陀佛！

Dedication of Merit

May the merits and virtues accumulated in this work
Adorn the Buddha's Pure Land,
Repay the kindness received from the Four Levels above,
And help to relieve the sufferings of
The Three Paths below.

May the ones who see and hear of this
Be inspired by their awakened minds,
Within this lifetime be born in
The Land of Ultimate Bliss.

Homage to Amitabha Buddha!

*With bad advisors forever left behind,
From paths of evil he departs for eternity,
Soon to see the Buddha of Limitless Light
And perfect Samantabhadra's Supreme Vows.*

*The supreme and endless blessings
of Samantabhadra's deeds,
I now universally transfer.
May every living being, drowning and adrift,
Soon return to the Pure Land of Limitless Light!*

~ The Vows of Samantabhadra ~

*I vow that when my life approaches its end,
All obstructions will be swept away;
I will see Amitabha Buddha,
And be born in His Western Pure Land of
Ultimate Bliss and Peace.*

*When reborn in the Western Pure Land,
I will perfect and completely fulfill
Without exception these Great Vows,
To delight and benefit all beings.*

*~ The Vows of Samantabhadra
Avatamsaka Sutra ~*

PLACES TO CONTACT AND ORDER

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TRAINING ASSOCIATION INC. 淨宗學院**

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May the merit and virtue
accrued from this work
adorn Amitabha Buddha's Pure Land,
repay the four great kindnesses above,
and relieve the suffering of
those on the three paths below.

May those who see or hear of these efforts
generate Bodhi-mind,
spend their lives devoted to the Buddha Dharma,
and finally be reborn together in
the Land of Ultimate Bliss.
Homage to Amita Buddha!

NAMO AMITABHA 南無阿彌陀佛

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